

To: Thomas, Nathan[nthomas@blm.gov]
Cc: Tyler Ashcroft[tashcrof@blm.gov]
From: Zweifel, Matthew
Sent: 2017-05-16T11:24:21-04:00
Importance: Normal
Subject: Re: Data Call
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Nate-- just a quick note on the above-- I'm not sure how the site class "rock houses" got in there, since it isn't really a class of local sites or anything. I think probably the Old Paria Townsite got confused with the nearby, slightly earlier town of Rock House. When Rock House flooded and washed away, the townsfolk couldn't decide to move upstream or downstream, so they split, with the downstream faction forming the community of Adiarville, and the upstreamers forming Pahreah (now Paria). Both of those eventually washed away as well. MZ

On Tue, May 16, 2017 at 9:17 AM, Thomas, Nathan <nthomas@blm.gov> wrote:

Tyler, what about just using the information from the proclamation of GSENM. I don't think there is a better summary out there that is easily available?

Archeological inventories carried out to date show extensive use of places within the monument by ancient Native American culture. The area was a contact point for the Anasazi and Fremont cultures, and the evidence of this mingling provides a significant opportunity for archeological study. The cultural resources discovered so far in the monument are outstanding in their variety of cultural affiliation, type and distribution. Hundreds of recorded sites include rock art panels, occupation sites, campsites and granaries. Many more undocumented sites that exist within the monument are of significant scientific and historic value worthy of preservation for future study.

The monument is rich in human history. In addition to occupations by the Anasazi and Fremont cultures, the area has been used by modern tribal groups, including the Southern Paiute and Navajo. John Wesley Powell's expedition did initial mapping and scientific field work in the area in 1872. Early Mormon pioneers left many historic objects, including trails, inscriptions, ghost towns such as the Old Paria townsite, rock houses, and cowboy line camps, and built and traversed the renowned Hole-in-the-Rock Trail as part of their epic colonization efforts. Sixty miles of the Trail lie within the monument, as does Dance Hall Rock, used by intrepid Mormon pioneers and now a National Historic Site.

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Nate Thomas
 Deputy Preservation Officer BLM Utah

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